A Comprehensive Exegetical Study of Psalm 4 (מִזְמוֹר ד׳)

詩篇第四篇之全面釋經研究

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I. Introduction 導論

Psalm 4 stands as one of the most theologically rich compositions in the Psalter, functioning as a nocturnal counterpart to Psalm 3. Where Psalm 3 is a "morning psalm" (שִׁיר שֶׁל שַׁחֲרִית), Psalm 4 is an "evening psalm" (שִׁיר שֶׁל עֶרֶב), and together they form a liturgical diptych that has governed Jewish prayer from antiquity. The Babylonian Talmud (Berakhot 4b–5a) establishes Psalm 4:5 as the scriptural foundation for the recitation of the Bedtime Shema (קריאת שמע על המיטה), a practice whose theological implications extend into the deepest strata of Jewish piety. The psalm's authorship is ascribed to David (לְדָוִד), and Rashi, following the Talmudic and Midrashic tradition, situates its composition during David's flight from Absalom's rebellion—a setting of political betrayal, personal anguish, and ultimate divine trust.

詩篇第四篇是《詩篇》中神學最為豐富的篇章之一，作為詩篇第三篇的夜間對應，兩者構成禮儀上的雙聯畫。第三篇為「晨間之詩」（שִׁיר שֶׁל שַׁחֲרִית），第四篇為「晚間之詩」（שִׁיר שֶׁל עֶרֶב），二者共同規範了自古以來猶太教的祈禱生活。巴比倫塔木德（Berakhot 4b–5a）確立本篇第五節為睡前「聽啊，以色列」（קריאת שמע על המיטה）誦讀之經文根據，此慣例的神學意涵深入猶太虔誠傳統的最核心層次。拉希（Rashi）依循塔木德與米德拉什之傳統，將本詩篇的

創作背景設定於大衛王逃避押沙龍叛變之時——一個充滿政治背叛、個人痛苦，卻又彰顯終極神聖信靠的歷史時刻。

In this study, we shall proceed verse by verse through the Masoretic Hebrew text (MT), the Greek Septuagint (LXX), and the Aramaic Targum, providing transliteration and translation, and then drawing upon the vast treasury of rabbinic interpretation—the Talmud, Mishnah, Tosefta, Midrash Tehillim (Shocher Tov), Midrash Rabbah, the Geonic literature, and the classical medieval commentators—to illuminate the psalm's theological significance.

本研究將逐節分析馬所拉希伯來文本（MT）、希臘文七十士譯本（LXX）及亞蘭文塔古姆（Targum）之經文，提供音譯與翻譯，並援引浩瀚的拉比詮釋傳統——塔木德、米示拿、托塞夫塔、《詩篇米德拉什》（Shocher Tov）、《大米德拉什》、迦翁文獻及中世紀經典註釋家之見解——以闡明本篇之神學意義。

II. Verse-by-Verse Exegesis 逐節釋經

Verse 1 (MT v. 1) — The Superscription 篇首題記
Hebrew (MT):

לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד

Transliteration: *Lamnatṣéaḥ binginót, mizmór le-Davíd.*

Translation: "For the choirmaster, with string-music. A psalm of David."「呈交指揮者，以弦樂伴奏。大衛之詩篇。」

Greek (LXX):

Εἰς τὸ τέλος, ἐν ψαλμοῖς· ᾠδὴ τῷ Δαυΐδ.

Transliteration: *Eis to télos, en psalmóis; ōdḕ tō̧ Dauíd.*

Translation: "For the End, among the psalms; a song of David."「為了終結（目的），在詩歌中；大衛之歌。」

Targum (Aramaic):

לְשַׁבָּחָא בִּנְגִינָתָא. שְׁבָחָא דְּדָוִד

Transliteration: *Le-shabbaḥá bi-nginatá. Shebbaḥá de-David.*

Translation: "For praise, with melodies. A hymn of David."「為讚美，以旋律伴奏。大衛之讚歌。」

Exegesis 釋經:

The term לַמְנַצֵּחַ (*lamnatṣéaḥ*) derives from the root נ-צ-ח, which carries a semantic range encompassing "to excel," "to conduct," "to endure," and "to be victorious." Rashi comments that the מְנַצֵּחַ was the Levite who directed the orchestra of the Temple, noting that the expression of נְצוּחַ "denotes those who apply themselves to the service, as the matter is stated (Ezra 3:8): 'and appointed the Levites from twenty years old and upwards to conduct (לְנַצֵּחַ) the work of the house of the Lord.'" The word thus connotes not merely musical direction but victorious endurance in sacred service.

「לַמְנַצֵּחַ」一詞源自字根 נ-צ-ח，其語義範圍涵蓋「卓越」、「指揮」、「持久」及「得勝」。拉希註釋指出，מְנַצֵּחַ 為聖殿管弦樂團的利未人指揮，正如以斯拉記三章八節所載：「派利未人，從二十歲以上的，督理（לְנַצֵּחַ）建造耶和華殿的工作。」因此該詞不僅意味著音樂指揮，更蘊含在神聖事奉中堅忍得勝之意。

The LXX renders this as Εἰς τὸ τέλος (*eis to télos*), literally "unto the end" or "for the purpose/goal." This is a remarkable interpretive move: the Greek translator understood the Hebrew root נ-צ-ח in its sense of "perpetuity" or "finality," suggesting that the psalm

has eschatological significance—it is directed "toward the end," τέλος being the term later used by Paul (Romans 10:4) to describe Christ as the τέλος of the Torah. The Targum avoids both renderings and simply reads לְשַׁבָּחָא (*le-shabbaḥá*), "for praise," interpreting the superscription functionally as a liturgical direction.

七十士譯本將此詞譯為 Εἰς τὸ τέλος(「趨向終結」或「為了目的」)，此為一項引人注目的詮釋轉化：希臘譯者將希伯來文字根 נ-צ-ח 理解為「永恆」或「最終目的」之意，暗示本詩篇具有末世論意義。τέλος 一詞後來被保羅用於羅馬書十章四節，描述基督為律法的 τέλος。塔古姆則迴避上述兩種翻譯，僅讀為 לְשַׁבָּחָא(「為讚美」)，將篇首題記理解為禮儀功能性的指示。

The term בִּנְגִינוֹת (*binginót*), "with string-music," from the root נ-ג-ן (*nagan*, to play a stringed instrument), indicates that this psalm was composed for accompaniment by נְגִינוֹת—stringed instruments, likely of the lyre or harp family. The LXX renders this ἐν ψαλμοῖς (*en psalmóis*), "among the psalms" or "with psalms," conflating the instrumental designation with the genre designation. This divergence reveals the translational challenge: the Greek tradition preserved the liturgical context but shifted the emphasis from instrumentation to genre.

「בִּנְגִינוֹת」(「以弦樂」)，源自字根 נ-ג-ן(彈奏弦樂器)，表明此詩篇為弦樂器——可能為琴瑟類樂器——伴奏而作。七十士譯本將之譯為 ἐν ψαλμοῖς(「在詩歌中」)，將樂器標示與體裁標示合而為一。此分歧揭示了翻譯的挑戰：希臘傳統保留了禮儀脈絡，卻將重點從樂器轉移至體裁。

Verse 2 (MT v. 2) — The Invocation 祈求呼告
Hebrew (MT):

בְּקָרְאִי עֲנֵנִי אֱלֹהֵי צִדְקִי בַּצָּר הִרְחַבְתָּ לִּי חָנֵּנִי וּשְׁמַע תְּפִלָּתִי

Transliteration: *Be-qor'í 'anéni Elohéi ṣidqí; ba-ṣṣár hirḥávta llí; ḥonnéni u-shemá' tefillattí.*

Translation: "When I call, answer me, O God of my righteousness; in distress You have made room for me. Be gracious to me and hear my prayer."「當我呼求時，請回應我，我公義的上帝；在困厄中，祢曾使我寬舒。求祢恩待我，聽我的禱告。」

Greek (LXX):

Ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσάς μου, ὁ Θεὸς τῆς δικαιοσύνης μου· ἐν θλίψει ἐπλάτυνάς με. οἰκτείρησόν με καὶ εἰσάκουσον τῆς προσευχῆς μου.

Transliteration: *En tō̧ epikaleísthaí me eisékousás mou, ho Theòs tês dikaiosýnēs mou; en thlípsei eplátynás me. oikteírēsón me kaì eisákouson tês proseuchês mou.*

Translation: "When I called upon Him, the God of my righteousness heard me; in tribulation You made room for me. Have compassion on me and hearken to my prayer."「當我呼求祂時，我公義的上帝已聽了我；在患難中祢使我寬廣。憐憫我，聽我的禱告。」

Targum:

בְּעִידָן צְלוֹתִי קַבֵּיל מִנִּי אֱלָהָא דְּזַדְקָתִי בְּעִידָן עָקָא אַרְוַחְתָּנִי רַחֵם עָלַי וְקַבֵּיל צְלוֹתִי

Translation: "At the time of my prayer, accept [it] from me, O God of my righteousness; at the time of distress, You relieved me; pity me and accept my prayer."「在我禱告之時，請接納我的祈求，我公義的上帝；在困厄之時，祢使我得舒緩；憐憫我，接納我的禱告。」

Linguistic and Theological Analysis 語言學與神學分析:

The phrase אֱלֹהֵי צִדְקִי (*Elohéi ṣidqí*), "God of my righteousness," constitutes a construct chain (סְמִיכוּת) in which the divine name is qualified by the abstract noun צֶדֶק (*ṣedeq*, "righteousness"). This phrase can be understood in at least two ways: (1) "O God who vindicates my righteous cause," meaning God is the guarantor of David's innocence

before his accusers; or (2) "O God who is the source of my righteousness," meaning that whatever righteousness David possesses is attributed to God. Ibn Ezra favors the first reading, while the Targum's rendering—which adds "at the time of my prayer" (בְּעִידָן צְלוֹתִי)—emphasizes the liturgical occasion of the invocation rather than legal vindication.

「אֱלֹהֵי צִדְקִי」(「我公義的上帝」)構成一組連結結構(סְמִיכוּת),其中神聖名號以抽象名詞 צֶדֶק(「公義」)加以限定。此片語至少可有兩種理解:(一)「為我伸張正義的上帝」,意即上帝是大衛在控告者面前清白之保證人;(二)「作為我公義之源的上帝」,意即大衛所擁有的一切義行皆歸因於上帝。伊本·以斯拉偏向第一種解讀,而塔古姆的翻譯——增添了「在我禱告之時」(בְּעִידָן צְלוֹתִי)——則強調祈求的禮儀場合,而非法律上的辯白。

The key theological metaphor lies in the opposition between בַּצָּר (*ba-ṣṣár*, "in distress/narrowness") and הִרְחַבְתָּ (*hirḥávta*, "You have widened/made spacious"). The root צ-ר-ר denotes constriction, tightness, the crushing pressure of a narrow space; the root ר-ח-ב denotes breadth, freedom, and spaciousness. This spatial metaphor for the experience of deliverance is deeply embedded in Semitic thought. The LXX captures this beautifully with ἐν θλίψει ἐπλάτυνάς με (*en thlípsei eplátynás me*)—θλῖψις being "pressure, tribulation," and πλατύνω being "to broaden, to enlarge." As the Greek commentary tradition notes, in Hebrew thought distress is described as being in a "narrow place," and to be saved is to be "widened" or given broad room to breathe.

核心的神學隱喻在於 בַּצָּר(「在困窘/狹窄中」)與 הִרְחַבְתָּ(「祢使之寬廣」)之間的對立。字根 צ-ר-ר 意指壓縮、緊迫、被狹窄空間擠壓;字根 ר-ח-ב 意指寬廣、自由與寬敞。此空間隱喻深植於閃族思維中,用以描述獲得拯救的經驗。七十士譯本以 ἐν θλίψει ἐπλάτυνάς με 精妙地捕捉了此意——θλῖψις 意為「壓迫、患難」,πλατύνω 意為「使之寬廣」。正如希臘文註釋傳統所指出,在希伯來思維中,困厄被描述為身處「狹窄之地」,而得救即為被「擴展」或獲得呼吸的寬廣空間。

Rashi interprets the verse temporally: "in the days that have passed over me [You enlarged me]. From now on, be gracious to me and hearken to my prayer" (בימים שעברו עלי ומעתה חנני ושמע תפלתי). This reading distinguishes between past deliverance (the perfect tense הִרְחַבְתָּ) and present petition (the imperatives חָנֵּנִי and וּשְׁמַע). The Midrash Tehillim expands this by connecting the verse to the broader David narrative, where David's "narrow places" include both his persecution by Saul and the Absalom rebellion.

拉希從時間角度詮釋此節：「在已過去的日子裡（祢使我寬舒）。從現在起，求祢恩待我，聽我的禱告。」此解讀區分了過去的拯救（完成式 הִרְחַבְתָּ）與現在的祈求（命令式 חָנֵּנִי 和 וּשְׁמַע）。《詩篇米德拉什》擴展此意，將此節與更廣的大衛敘事相連，大衛的「狹窄之地」包括掃羅的迫害與押沙龍的叛變。

The verb חָנֵּנִי (*ḥonnéni*), from the root ח-נ-ן, is the imperative of the word for "grace" (חֵן, *ḥen*). As noted in Hebrew linguistic analysis, mercy (רַחֲמִים) means not receiving what one deserves (judgment), whereas grace (חֵן) means receiving what one does not deserve. God is חַנּוּן (*ḥannún*, "gracious"), and even David, who is assured of his cause, appeals to God as רַחוּם וְחַנּוּן—"merciful and gracious."

動詞 חָנֵּנִי 源自字根 ח-נ-ן，是「恩典」（חֵן）一詞的命令式。如希伯來語言學分析所指出，「憐憫」（רַחֲמִים）意為不受當受之刑罰，而「恩典」（חֵן）意為得到不配之恩惠。上帝是 חַנּוּן（「施恩者」），即便確信自身正當的大衛，仍以「有憐憫有恩典的」（רַחוּם וְחַנּוּן）向上帝呼求。

The word תְּפִלָּה (*tefilláh*), "prayer," comes from the *hitpa'el* (intensive reflexive) stem of the root פ-ל-ל, which means "to intervene" or "to judge." Prayer in its Hebrew etymology is thus an act of self-examination before the LORD—a presenting of oneself for divine judgment and intercession.

「תְּפִלָּה」（「禱告」）一詞來自字根 פ-ל-ל 的 hitpa'el（加強反身態），原義為「介入」或「審判」。因此在希伯來語詞源學中，禱告是在耶和華面前自我省察的行為——將自己呈現於神聖的審判與代求之前。

Verse 3 (MT v. 3) — The Admonishment 對世人之斥責
Hebrew (MT):

בְּנֵי אִישׁ עַד־מָה כְּבוֹדִי לִכְלִמָּה תֶּאֱהָבוּן רִיק תְּבַקְשׁוּ כָזָב סֶלָה

Transliteration: *Benéi ish, 'ad-méh khevodí likhlimmáh; te'ehabún ríq, tevaqshú khazáv? Seláh.*

Translation: "O sons of man, how long will my honor be [turned] to shame? You love vanity; you seek falsehood. Selah."「世人之子啊，你們要使我的尊榮蒙羞到幾時呢？你們喜愛虛空，尋找虛謊。細拉。」

Greek (LXX):

υἱοὶ ἀνθρώπων, ἕως πότε βαρυκάρδιοι; ἱνατί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος; (διάψαλμα).

Transliteration: *Huioì anthrṓpōn, héōs póte barykárdioi? Hinatí agapâte mataiotḗta kaì zēteîte pseûdos? (Diápsalma).*

Translation: "O sons of men, how long will you be heavy of heart? Why do you love vanity and seek falsehood? (Interlude.)"「世人之子啊，你們心靈沉重要到幾時呢？為何喜愛虛妄，尋找虛謊？（間奏。）」

Targum:

בְּנֵי אֱנָשָׁא לְמָא יְקָרִי לִכְלִמָּא תִּרְחֲמוּן סְרִיקוּתָא תְּבַעוּן כַּדָּבוּתָא לְעָלְמָא

Translation: "O sons of men, why is my glory for humiliation? You will love vanity; you will seek falsehood forever."「世人之子啊，為何我的尊榮遭受羞辱？你們喜愛空虛；你們永遠尋找虛謊。」

Linguistic and Theological Analysis 語言學與神學分析:

The phrase בְּנֵי אִישׁ (*benéi ish*) is theologically significant in its distinction from the more common בְּנֵי אָדָם (*benéi adam*). Rashi offers a masterly interpretation: "The sons of Abraham, Isaac, and Jacob, who are called אִישׁ (*ish*, 'man' in the sense of a man of distinction). About Abraham it is stated (Gen. 20:7): 'Restore the man's (הָאִישׁ) wife.' About Isaac it is stated (Gen. 24:65): 'Who is that man (הָאִישׁ)?' About Jacob, it is stated (Gen. 25:27): 'a plain man (אִישׁ תָּם).'" According to Rashi, David is addressing not humanity in general but the aristocratic descendants of the patriarchs—men who should know better than to participate in Absalom's rebellion. Radak similarly notes that אִישׁ refers to "superior men, men of distinction," rather than the more ordinary men denoted by אָדָם.

「בְּנֵי אִישׁ」一語在神學上具有重要意義，因其有別於更常見的 בְּנֵי אָדָם。拉希提供了精闢的詮釋：「亞伯拉罕、以撒和雅各的後裔，他們被稱為 אִישׁ（尊貴之人）。關於亞伯拉罕，經文記載（創世記二十章七節）：『把那人（הָאִישׁ）的妻子歸還他。』關於以撒，經文記載（創世記二十四章六十五節）：『那人（הָאִישׁ）是誰？』關於雅各，經文記載（創世記二十五章二十七節）：『為人安靜（אִישׁ תָּם）。』」按照拉希的解讀，大衛所責斥的並非一般世人，而是族長之尊貴後裔——本應知所不為、卻參與押沙龍叛變之人。拉大克（Radak）亦指出，אִישׁ 指的是「卓越之人、有地位之人」，而非 אָדָם 所涵蓋的普通人。

The LXX's divergence here is remarkable. Where the MT reads עַד־מָה כְּבוֹדִי לִכְלִמָּה ("how long [will] my honor [be turned] to shame"), the LXX reads ἕως πότε βαρυκάρδιοι (*héōs póte barykárdioi*), "how long [will you be] heavy-hearted?" The compound βαρυκάρδιοι (*barykárdioi*) from βαρύς ("heavy") + καρδία ("heart") suggests spiritual dullness, a torpor of the soul, a heart weighed down by materialistic concerns and unable to lift itself toward God. This represents an interpretive tradition that read the Hebrew כְּבוֹדִי not as "my glory/honor" but perhaps connected it to כָּבֵד ("heavy"), or that the translator chose to reinterpret the entire verse as describing the spiritual condition of the addressees rather than the psalmist's complaint about his own honor being dishonored.

七十士譯本此處的差異引人注目。馬所拉文本讀為 עַד־מָה כְּבוֹדִי לִכְלִמָּה（「我的尊榮蒙羞到幾時」），七十士譯本卻讀為 ἕως πότε βαρυκάρδιοι（「你們心靈沉重要到幾時」）。複合詞 βαρυκάρδιοι 由 βαρύς（「沉重」）+ καρδία（「心」）構成，暗示屬靈上的遲鈍、靈魂的麻木，心被物質掛慮壓垮而無法向上帝仰望。此譯法代表一種詮釋傳統，可能將希伯來文 כְּבוֹדִי 不讀為「我的榮耀」，而與 כָּבֵד（「沉重」）相連結，或者譯者選擇將整節重新詮釋為描述受話者的屬靈狀態，而非詩人對自身尊嚴受辱的抱怨。

Rashi connects כְּבוֹדִי לִכְלִמָּה to the specific historical insults hurled at David by Saul's supporters, citing multiple passages: "'Have you seen the son of Jesse' (1 Sam. 22:9); 'who is David and who is the son of Jesse' (1 Sam. 25:10)." David's complaint is that his enemies will not call him by his name but reduce him to his lineage—"the son of Jesse"—as a term of contempt. The word כָּבוֹד (*kavód*, "honor, glory") is itself cognate with the root כ-ב-ד ("to be heavy, weighty, honored"), reinforcing the pun that the LXX may have detected.

拉希將 כְּבוֹדִי לִכְלִמָּה 與掃羅支持者對大衛的具體歷史性侮辱相連結，引用多處經文：「『你看見耶西的兒子了嗎？』（撒母耳記上二十二章九節）；『大衛是誰？耶西的兒子是誰？』（撒母耳記上二十五章十節）」。大衛的控訴是：敵人不以名稱呼他，而將他貶抑為其族系——「耶西的兒子」——作為蔑稱。כָּבוֹד（「榮耀、尊嚴」）一詞本身與字根 כ-ב-ד（「沉重、有分量、受尊崇」）同源，強化了七十士譯本可能察覺到的雙關語。

The words רִיק (*ríq*, "vanity, emptiness") and כָּזָב (*khazáv*, "falsehood, deception") form a parallelism that Rashi connects to the Ziphites and other informers in Saul's court who pretended friendship with David while betraying him. The Midrash Tehillim expands the concept of כָּזָב to encompass all forms of false promise—"a promising thing that later turns into a disappointment."

「רִיק」(「虛空、空虛」)與「כָּזָב」(「虛假、欺詐」)構成平行對句，拉希將之與西弗人及掃羅朝廷中其他線人相聯繫——他們偽裝與大衛友好，實則出賣他。《詩篇米德拉什》將 כָּזָב 的概念擴展到所有虛假承諾的形式——「起初有望之事，最終化為失望。」

The term סֶלָה (*seláh*) appears here for the first time in this psalm. Ibn Ezra proposes that it functions as a sort of "Amen" to what preceded, though he also thinks it might be a musical term meaning "crescendo." The root ס-ל-ה may mean "to rise" or "to build up." The Talmud (Eruvin 54a) discusses whether סֶלָה means "forever" (לָעוֹלָם). The LXX renders it as διάψαλμα (*diápsalma*), a musical interlude or pause, reflecting the liturgical performance context.

「סֶלָה」一詞在本篇首次出現於此。伊本·以斯拉提出它具有「阿們」的功能，為前述內容作結，但他也認為可能是音樂術語，意為「漸強」。字根 ס-ל-ה 可能意為「升高」或「建構」。塔木德（Eruvin 54a）討論 סֶלָה 是否意味「永遠」（לָעוֹלָם）。七十士譯本將之譯為 διάψαλμα（音樂間奏或暫停），反映禮儀演出的脈絡。

Verse 4 (MT v. 4) — The Declaration of Divine Election 宣告神聖揀選
Hebrew (MT):

וּדְעוּ כִּי־הִפְלָה יְהוָה חָסִיד לֽוֹ יְהוָה יִשְׁמַע בְּקָרְאִי אֵלָיו

Transliteration: *U-de'ú ki-hiflá Adonái ḥasíd ló; Adonái yishmá' be-qor'í eláv.*

Translation: "But know that the LORD has set apart the godly one for Himself; the LORD will hear when I call unto Him."「但你們要知道，耶和華已將虔敬之人分別歸自己；當我向祂呼求時，耶和華必聽。」

Greek (LXX):

καὶ γνῶτε ὅτι ἐθαυμάστωσε Κύριος τὸν ὅσιον αὐτοῦ· Κύριος εἰσακούσεταί μου ἐν τῷ κεκραγέναι με πρὸς αὐτόν.

Transliteration: *Kaì gnôte hóti ethaumástōse Kýrios tòn hósion autoû; Kýrios eisakoúsetaí mou en tō̧ kekragénai me pròs autón.*

Translation: "And know that the Lord has made His holy one wondrous; the Lord will hear me when I cry to Him."「你們要知道，主已使祂的聖者顯為奇妙；當我向祂呼喊時，主必聽我。」

Targum:

וְיִדְעוּן אֲרֵי אַפְרֵשׁ יְיָ זַכָּאָה לֵיהּ יְיָ יְקַבֵּל צְלוֹתֵיהּ דְּדָוִד כַּד יְקָרֵי קֳדָמוֹהִי

Translation: "And they will know, for the LORD has separated the righteous man for himself; the LORD will accept the prayer of David when he calls to Him."「他們將會知道，因為耶和華已將義人分別歸自己；當大衛向祂呼求時，耶和華必接納大衛的禱告。」

Linguistic and Theological Analysis 語言學與神學分析:

The verb הִפְלָה (*hiflá*), a Hiphil perfect of פ-ל-ה, means "to set apart, to make distinct, to separate." Rashi glosses it simply: הִבְדִּיל = הִפְלָה, "He has separated." This is a declaration of divine election: God has singled out the חָסִיד (*ḥasíd*, "the pious one, the one characterized by *ḥesed*") for Himself. The theological import is immense—the חָסִיד is one who embodies loyal love (*ḥesed*), and God's act of הַפְלָאָה (setting apart) is a response to and recognition of that loyal love.

動詞 הִפְלָה 為 פ-ל-ה 的使役完成式（Hiphil perfect），意為「分別、使區別、區隔」。拉希簡潔地註解：הִבְדִּיל = הִפְלָה（「祂已分別」）。這是對神聖揀選的宣告：上帝將 חָסִיד（「虔敬之人，以 *ḥesed* 為特質者」）分別歸給自己。其神學意涵極為重大——חָסִיד 是體現忠實之愛（*ḥesed*）的人，而上帝的 הַפְלָאָה（分別之舉）乃是對此忠實之愛的回應與認可。

The LXX's divergence here is theologically significant. Where the MT reads הִפְלָה ("set apart"), the LXX reads ἐθαυμάστωσε (*ethaumástōse*), "made wondrous." The Hebrew root פ-ל-א (from which comes the noun פֶּלֶא, "wonder, miracle") is closely related to פ-ל-ה

("to distinguish"); indeed, the Greek translator appears to have read the Hebrew as a form of פ-ל-א rather than פ-ל-ה. As the Greek commentary tradition observes: "The Hebrew *palah* (to set apart) was read as *pala* (to do a wonder). For the Greek reader, the 'holy one' (the king or the Messiah) is marked by a supernatural aura or divine miracle that distinguishes him from his detractors." Similarly, the LXX renders חָסִיד as τὸν ὅσιον αὐτοῦ (*tòn hósion autoû*), "His holy one," using ὅσιος—a term that in later Christian usage (Acts 2:27; 13:35) becomes a messianic title.

七十士譯本此處的差異在神學上極為重要。馬所拉文本讀 הִפְלָה（「分別」），七十士譯本卻讀 ἐθαυμάστωσε（「使之成為奇妙」）。希伯來字根 פ-ל-א（由此衍生名詞 פֶּלֶא，「奇蹟、奇事」）與 פ-ל-ה（「區別」）密切相關；事實上，希臘譯者似乎將希伯來文讀為 פ-ל-א 的形式，而非 פ-ל-ה。正如希臘文註釋傳統所觀察：「希伯來文 *palah*（分別）被讀為 *pala*（行奇事）。對於希臘讀者而言，『聖者』（君王或彌賽亞）因超自然的光環或神蹟而有別於其反對者。」同樣地，七十士譯本將 חָסִיד 譯為 τὸν ὅσιον αὐτοῦ（「祂的聖者」），使用了 ὅσιος 一詞——此詞在後來的基督教用法中（使徒行傳二章二十七節；十三章三十五節）成為彌賽亞稱號。

The Targum is remarkably specific in its interpretation: where the MT speaks generically of "the godly one" (חָסִיד), the Targum explicitly inserts David's name—"the LORD will accept the prayer of David" (יְקַבֵּל צְלוֹתֵיהּ דְּדָוִד). Furthermore, the Targum replaces חָסִיד with זַכָּאָה (*zakkā'áh*, "the righteous one"), shifting the semantic emphasis from covenant loyalty (*ḥesed*) to legal righteousness (*ṣedeq/zakkut*). This reflects the broader Targumic tendency to make implicit theological claims explicit and to emphasize Torah-centered righteousness.

塔古姆的詮釋特別具體：馬所拉文本泛指「虔敬之人」（חָסִיד），塔古姆卻明確插入大衛之名——「耶和華必接納大衛的禱告」（יְקַבֵּל צְלוֹתֵיהּ דְּדָוִד）。此外，塔古姆以 זַכָּאָה（「義人」）替代 חָסִיד，將語義重點從聖約忠誠（*ḥesed*）轉移到法律性的公義（*ṣedeq/zakkut*）。這反映了塔古姆的普遍傾向：將隱含的神學主張明確化，並強調以妥拉為中心的義行。

Verse 5 (MT v. 5) — The Exhortation to Self-Examination 勉勵自省

Hebrew (MT):

רִגְזוּ וְאַל־תֶּחֱטָאוּ אִמְרוּ בִלְבַבְכֶם עַל־מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה

Transliteration: *Rigzú ve-'ál-teḥeṭá'u; imrú vilvavckhém 'al-mishkavckhém, ve-dómmú. Seláh.*

Translation: "Tremble and do not sin; speak in your hearts upon your beds, and be still. Selah."「你們當顫抖而不犯罪；在你們的床上省察心中所思，安靜不語。細拉。」

Greek (LXX):

ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε· ἃ λέγετε ἐν ταῖς καρδίαις ὑμῶν, ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε. (διάψαλμα).

Transliteration: *Orgízesthe, kaì mè hamartánete; hà légete en taîs kardíais hymôn, epì taîs koítais hymôn katanýgēte. (Diápsalma).*

Translation: "Be angry, and do not sin; what you say in your hearts, upon your beds be pierced with compunction. (Interlude.)"「你們要發怒而不犯罪；你們心中所說的，在床上要讓良心刺痛。（間奏。）」

Targum:

זוּעוּ מְקֳדָמוֹהִי וְלָא תֶחֱטוּן אֲמָרוּ בָעוּתְכוֹן בְּפוּמְכוֹן וּשְׁאֶלְתְּכוֹן בְּלִבְּכוֹן וְצַלּוּ עַל מַשְׁכְּבֵיכוֹן וְאִדְכָּרוּ יוֹם מוֹתָא לְעָלְמָא

Translation: "Tremble for Him, and do not sin; utter your petition with your mouth and your request in your heart; and pray upon your beds and remember the days of death forever."「在祂面前顫抖，不可犯罪；以口述說你們的祈求，以心表達你們的請願；在你們的床上禱告，永遠記念死亡之日。」

Linguistic and Theological Analysis 語言學與神學分析:

This verse is arguably the most theologically consequential in the entire psalm, and its reception history in both Jewish and Christian traditions is vast. The crux interpretum lies in the opening imperative רִגְזוּ (*rigzú*), from the root ר-ג-ז, whose semantic field includes "to tremble, to quake, to be agitated, to be angry, to be disturbed." The hermeneutical question—how to render רִגְזוּ—has produced a vast divergence among translators and commentators.

此節可說是全篇神學意涵最為重大的經文，其在猶太與基督教傳統中的接受史極為豐富。詮釋的關鍵在於開頭的命令式 רִגְזוּ，源自字根 ר-ג-ז，其語義場涵蓋「顫抖、震動、激動、憤怒、不安」。如何翻譯 רִגְזוּ——此詮釋學問題在譯者與註釋家之間產生了巨大分歧。

Rashi reads it as trembling before the divine: "Tremble before the Holy One, blessed be He, and do not sin" (חרדו מלפני הקב"ה ואל תחטאו). This interpretation aligns רִגְזוּ with the concept of יִרְאַת ה׳ (*yir'at Adonai*, "the fear of the LORD"), the reverent awe that is the beginning of wisdom (Proverbs 9:10).

拉希將之解讀為在神聖面前顫抖：「在聖者——祂是應當稱頌的——面前顫抖，不可犯罪」（חרדו מלפני הקב"ה ואל תחטאו）。此詮釋將 רִגְזוּ 與 יִרְאַת ה׳（「敬畏耶和華」）的概念相結合——那是智慧的開端（箴言九章十節）。

The Septuagint, however, renders רִגְזוּ as ὀργίζεσθε (*orgízesthe*), "be angry," transforming trembling before God into the experience of human anger. This interpretive choice had enormous consequences, because in Ephesians 4:26, the Apostle Paul quotes this exact LXX phrasing—ὀργίζεσθε καὶ μὴ ἁμαρτάνετε ("Be angry and do not sin")—to teach that while anger is a natural emotion, it must be contained before it leads to sin. The LXX reading thus created a distinct ethical teaching about the management of anger that is absent from the MT's meaning of reverential trembling.

然而，七十士譯本將 רִגְזוּ 譯為 ὀργίζεσθε（「發怒」），將在上帝面前的顫抖轉化為人類憤怒的經驗。此詮釋選擇產生了巨大影響，因為在以弗所書四章二十六節中，使徒保羅引用了這一七十士譯本的確切措辭——ὀργίζεσθε καὶ μὴ ἁμαρτάνετε（「生氣卻不要犯罪」）——以教導：雖然憤怒是自然的情緒，但必須加以節制以免導致犯罪。七十士譯本的翻譯由此創造了一項關於憤怒管理的獨特倫理教導，而這在馬所拉文本敬畏顫抖的原意中是不存在的。

The Babylonian Talmud (Berakhot 5a) provides the most influential rabbinic interpretation of this verse, reading it as a four-stage strategy for combating the *yetzer hara* (evil inclination):

巴比倫塔木德（**Berakhot 5a**）提供了此節最具影響力的拉比詮釋，將之解讀為對抗惡念（*yetzer hara*）的四階段策略：

Rabbi Levi bar Ḥama said in the name of Rabbi Shimon ben Lakish: "A person should always incite his good inclination (יֵצֶר טוֹב, *yetzer tov*) against his evil inclination (יֵצֶר הָרָע, *yetzer hara*), as it is stated: 'Tremble and do not sin' (רִגְזוּ וְאַל תֶּחֱטָאוּ). If he subdues it, excellent; if not, he should engage in Torah study, as it is stated: 'Say in your hearts' (אִמְרוּ בִלְבַבְכֶם). If he subdues it, excellent; if not, he should recite the Shema, as it is stated: 'upon your beds' (עַל מִשְׁכַּבְכֶם). If he subdues it, excellent; if not, he should remind himself of the day of death, as it is stated: 'and be still, Selah' (וְדֹמּוּ סֶלָה)."

拉比利未·巴爾·哈馬以拉比西蒙·本·拉基什之名說：「人當時常以其善念（יֵצֶר טוֹב）對抗其惡念（יֵצֶר הָרָע），如經文所載：『顫抖而不犯罪。』若他制伏了惡念，甚好；若不然，當研習妥拉，如經文所載：『在你們心中說。』若他制伏了惡念，甚好；若不然，當誦讀聽命篇（Shema），如經文所載：『在你們的床上。』若他制伏了惡念，甚好；若不然，當提醒自己死亡之日，如經文所載：『安靜不語，細拉。』」

This Talmudic passage is one of the great monuments of rabbinic moral psychology. It reads the entire verse as an ascending hierarchy of spiritual remedies against temptation. The word וְדֹמּוּ (*ve-dómmú*, "be still, be silent"), from the root ד-מ-ם, is

interpreted as the silence of death—the ultimate sobriety. The Targum independently arrives at the same interpretation, expanding וְדֹמּוּ סֶלָה into "and remember the days of death forever" (וְאִדְכָּרוּ יוֹם מוֹתָא לְעָלְמָא), making explicit what the Talmud reads into the word סֶלָה.

此塔木德段落乃拉比道德心理學最偉大的文獻之一。它將整節經文解讀為對抗誘惑的屬靈療法之遞升層次。「וְדֹמּוּ」（「安靜、沉默」），源自字根 ד-מ-ם，被詮釋為死亡的沉默——終極的清醒。塔古姆獨立地得出相同詮釋，將 וְדֹמּוּ סֶלָה 擴展為「永遠記念死亡之日」（וְאִדְכָּרוּ יוֹם מוֹתָא לְעָלְמָא），將塔木德從 סֶלָה 一詞中讀出的含義明確化。

This verse is also the scriptural basis for the **Bedtime Shema** (*Qeri'at Shema 'al ha-Miṭṭah*). The Talmud (Berakhot 4b) teaches: "R. Yehoshua ben Levi said: Even if one recited Shema in the synagogue, it is a mitzvah to recite it on his bed. The Sages support their words with the verse (Psalms 4:5), 'Meditate in your hearts while on your beds, and be silent, selah.'" The Geonic Responsa amplify this into a full liturgical order, and the *Peninei Halakha* (Laws of Prayer 19:1) codifies the practice for contemporary observance.

此節亦為睡前聽命篇誦讀（*Qeri'at Shema 'al ha-Miṭṭah*）之經文依據。塔木德（Berakhot 4b）教導：「拉比約書亞·本·利未說：即使已在會堂中誦讀了聽命篇，在床上再次誦讀仍是一項誡命。賢者們以經文（詩篇四章五節）為佐證：『在你們的床上省察心中所思，安靜不語，細拉。』」迦翁回應集將此發展為完整的禮儀程序，《祈禱律法精要》（十九章一節）則將此實踐編纂為當代遵行之規範。

The LXX's second half of the verse introduces yet another remarkable term: κατανύγητε (*katanýgēte*), from κατανύσσομαι, meaning "to be pierced, to be stung to the heart." This is the same verb used in Acts 2:37 (κατενύγησαν τὴν καρδίαν, "they were cut to the heart") when Peter's audience at Pentecost responds to his sermon. The LXX reads the Hebrew וְדֹמּוּ not as "be still" but as "be pierced with compunction"—the silence of one

whose conscience has been pierced by the truth. This reading transforms the verse from a call to meditative silence into a call to penitential contrition.

七十士譯本此節下半段引入另一個引人注目的詞彙：κατανύγητε，源自 κατανύσσομαι，意為「被刺透、心中受感刺」。此動詞亦出現於使徒行傳二章三十七節（κατενύγησαν τὴν καρδίαν，「他們心中被感刺」），描述五旬節時彼得聽眾對其講道的回應。七十士譯本將希伯來文 וְדֹמּוּ 不讀為「安靜」，而讀為「讓良心刺痛」——這是真理刺透良知者的沉默。此解讀將經文從冥想式沉靜的呼籲轉化為懺悔悔改的呼召。

The **Targum's** addition is profoundly pastoral: "Utter your petition with your mouth and your request in your heart; and pray upon your beds and remember the days of death forever." The Aramaic paraphrast has expanded the verse into a complete bedtime devotional program: vocal prayer (בָּעוּתְכוֹן בְּפוּמְכוֹן), heart-meditation (וּשְׁאֶלְתְּכוֹן בְּלִבְּכוֹן), bed-prayer (וְצַלּוּ עַל מַשְׁכְּבֵיכוֹן), and *memento mori* (וְאִדְּכָרוּ יוֹם מוֹתָא), echoing the Talmudic four-stage structure. The Targum also adds "subdue your impulses" (כבשו יצריכון) in verse 6, connecting the entire passage to the rabbinic teaching about the *yetzer hara*.

塔古姆的增添深具牧養意義：「以口述說你們的祈求，以心表達你們的請願；在你們的床上禱告，永遠記念死亡之日。」亞蘭文意譯者將此節擴展為完整的睡前靈修程序：口頭禱告（בָּעוּתְכוֹן בְּפוּמְכוֹן）、心靈冥想（וּשְׁאֶלְתְּכוֹן בְּלִבְּכוֹן）、臥榻祈禱（וְצַלּוּ עַל מַשְׁכְּבֵיכוֹן），以及「記念死亡」（וְאִדְּכָרוּ יוֹם מוֹתָא）——呼應塔木德的四階段結構。塔古姆在第六節亦增添「制伏你們的衝動」（כבשו יצריכון），將整段經文與拉比關於惡念（*yetzer hara*）的教導相連結。

Verse 6 (MT v. 6) — The Call to Righteous Sacrifice 呼召獻上公義之祭
Hebrew (MT):

זִבְחוּ זִבְחֵי־צֶדֶק וּבִטְחוּ אֶל־יְהוָה

Transliteration: *Zivḥú zivḥéi-ṣédeq; u-viṭḥú el-Adonái.*

Translation: "Offer sacrifices of righteousness, and trust in the LORD."「獻上公義之祭，信靠耶和華。」

Greek (LXX):

θύσατε θυσίαν δικαιοσύνης καὶ ἐλπίσατε ἐπὶ Κύριον.

Transliteration: *Thýsate thysían dikaiosýnēs kaì elpísate epì Kýrion.*

Translation: "Sacrifice a sacrifice of righteousness and hope in the Lord."「獻上公義之祭，並仰望主。」

Targum:

כַּבְּשׁוּ יִצְרֵיכוֹן וְיִתְחַשַּׁב לְכוֹן כְּ ... נִכְסָת קוּשְׁטָא וְסַבָּרוּ עַל יְיָ

Translation: "Subdue your impulses and it will be reckoned to you as a righteous sacrifice; and hope in the LORD."「制伏你們的衝動，這將算為你們的公義之祭；仰望耶和華。」

Linguistic and Theological Analysis 語言學與神學分析:

The phrase זִבְחֵי צֶדֶק (*zivḥéi ṣédeq*) can be read in two ways: (1) "sacrifices that are righteous," i.e., sacrifices properly offered in accordance with Torah regulations; or (2) "sacrifices consisting of righteousness," i.e., righteous deeds that function as substitutes for animal sacrifices. Rashi takes the second reading: "Perform righteous deeds, and it will be as if you are offering up sacrifices" (הצדיקו מעשיכם והרי אתם כמקריבים זבחים). This interpretation aligns with the prophetic tradition (Hosea 6:6; Micah 6:6–8) that privileges ethical conduct over cultic observance.

「זִבְחֵי צֶדֶק」可有兩種解讀：（一）「合乎正義之祭」，即按妥拉規定正確獻上的祭物；（二）「由義行構成之祭」，即以義行作為動物祭品的替代。拉希取第二種解讀：「使你們的行為正義，如

同獻上祭品」(הצדיקו מעשיכם והרי אתם כמקריבים זבחים)。此詮釋與先知傳統一致(何西阿書六章六節;彌迦書六章六至八節),即重視倫理行為勝於祭儀遵行。

The Targum takes this spiritualization even further with its extraordinary interpolation: "Subdue your impulses (כַּבְּשׁוּ יִצְרֵיכוֹן) and it will be reckoned to you as a righteous sacrifice." This is a direct reference to the rabbinic concept of conquering the *yetzer hara*, and it renders the entire sacrificial system as a metaphor for inner moral struggle. The Talmud (Berakhot 5a) and the Midrash Tehillim (4:3) develop this theme extensively, with the latter teaching: "I consider it as if you have built an altar and offered many sacrifices upon it."

塔古姆將此精神化解讀推進得更遠,作出非凡的增補:「制伏你們的衝動(כַּבְּשׁוּ יִצְרֵיכוֹן),這將算為你們的公義之祭。」這直接引用了拉比關於征服惡念(*yetzer hara*)的概念,將整個獻祭系統轉化為內在道德奮鬥的隱喻。塔木德(Berakhot 5a)與《詩篇米德拉什》(4:3)廣泛發展了此主題,後者教導:「我視之如同你們建造了祭壇,在其上獻了許多祭。」

The Midrash Tehillim 4:3 provides a remarkable teaching: "Blessed be the name of the Lord our God who completes and finishes with Israel what they do. A mortal king decrees a decree, and even if people seek to annul it..." This passage uses the verse to illustrate the principle that God's decrees (unlike those of mortal rulers) are irrevocable, and that true sacrifice is alignment of one's will with the divine decree.

《詩篇米德拉什》4:3 提供了一段卓越的教導:「我們上帝耶和華的名是應當稱頌的,祂成就並完成以色列所行的。一個凡間的王頒布法令,即便人們尋求廢除它……」此段落藉由本節經文說明:上帝的法令(不同於凡人君王之法令)是不可廢棄的,而真正的獻祭乃是使自己的意志與神聖旨意相一致。

Rashi further adds a contextual reading: "Trust in the LORD to lavish upon you goodness, and do not sin against Him for money, in the hope that you will be rewarded by Saul" (ובטחו אל ה' שישפיע לכם טובה ואל תחטאו לו בשביל ממון שאתם מצפים לקבל שכר מאת

שאול). This roots the universal moral instruction in the specific historical context of Saul's court, where loyalty to the usurper was motivated by financial gain.

拉希進一步提供了情境化的解讀:「信靠耶和華會賜給你們美善之事，不要為了你們期望從掃羅那裡得到的報酬而得罪祂」。這將普世的道德教訓扎根於掃羅朝廷的特定歷史背景中——在那裡，對篡位者的忠誠是受經濟利益驅動的。

Verse 7 (MT v. 7) — The Cry of the Many and the Light of the Divine Countenance
眾人之呼喊與神聖面容之光

Hebrew (MT):

רַבִּים אֹמְרִים מִי־יַרְאֵנוּ טוֹב נְסֵה־עָלֵינוּ אוֹר פָּנֶיךָ יְהוָה

Transliteration: *Rabbím omrím mi-yar'énu ṭov; nesáh-'aléinu or panékha, Adonái.*

Translation: "Many say, 'Who will show us good?' Lift up upon us the light of Your countenance, O LORD."「許多人說:『誰能指示我們什麼是好的？』耶和華啊，求祢仰起祢面上的光照耀我們。」

Greek (LXX):

πολλοὶ λέγουσι· τίς δείξει ἡμῖν τὰ ἀγαθά; Ἐσημειώθη ἐφ᾽ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, Κύριε.

Transliteration: *Polloì légousin: tís deíxei hēmîn tà agathá? Esēmeiṓthē eph' hēmâs tò phôs toû prosṓpou sou, Kýrie.*

Translation: "Many say: 'Who will show us good things?' The light of Your face has been marked/signed upon us, O Lord."「許多人說:『誰能指示我們美善之事？』主啊，祢面上的光已印記在我們身上。」

Targum:

סַגִּיאִין אָמְרִין מַן יַחְזֵנָּא טָב אֲרֵים עָלָנָא נְהוֹר אַפָּךְ יְיָ

Translation: "Many say, 'Who will show us good?' Lift upon us the light of Your countenance, O LORD." 「許多人說：『誰能讓我們看見美善？』耶和華啊，求祢將祢面容的光照在我們身上。」

Linguistic and Theological Analysis 語言學與神學分析:

The phrase אוֹר פָּנֶיךָ (*or panékha*), "the light of Your countenance," is one of the most luminous images in all of Scripture. It echoes the Priestly Blessing of Numbers 6:25—יָאֵר יְהוָה פָּנָיו אֵלֶיךָ ("May the LORD make His face shine upon you")—and establishes a direct liturgical and theological connection between the Psalms and the Aaronic benediction. The "light of the face" of God is the visible manifestation of divine favor, blessing, and intimate relational presence.

「אוֹר פָּנֶיךָ」（「祢面容的光」）是全部聖經中最為光輝燦爛的意象之一。它呼應民數記六章二十五節的祭司祝福——יָאֵר יְהוָה פָּנָיו אֵלֶיךָ（「願耶和華使祂的面光照你」）——並在詩篇與亞倫祝福之間建立了直接的禮儀與神學聯繫。上帝「面容的光」是神聖恩寵、祝福與親密臨在之可見彰顯。

The verb נְסָה (*nesáh*) is debated. Rashi offers two interpretations: (1) from נֵס (*nes*, "banner, standard"), meaning "raise up over us as a banner the light of Your countenance," citing Isaiah 62:10 (2) ;(הָרִימוּ נֵס) from the root meaning "to gleam, to shine," Old French *resplendir*. The LXX renders this very differently: ἐσημειώθη (*esēmeiṓthē*), "has been marked/signed," from σημειόω ("to mark with a sign/seal"). The Greek reading suggests that the light of God's face is not merely lifted up as a banner but imprinted upon the people like a seal—as if God's blessing is a mark of ownership and protection stamped upon the faithful.

動詞 נְסָה 存有爭議。拉希提供兩種詮釋：（一）源自 נֵס（「旗幟、標誌」），意為「將祢面容的光高舉於我們之上為旗幟」，引以賽亞書六十二章十節（הָרִימוּ נֵס）為證；（二）源自意為「閃耀」

的字根。七十士譯本的翻譯截然不同：ἐσημειώθη（「已被標記/蓋印」），源自 σημειόω（「以記號/印記標記」）。希臘文的解讀暗示上帝面容的光不僅被高舉如旗幟，更如印記般銘刻在子民身上——彷彿上帝的祝福是蓋在信實者身上表示擁有與保護的印記。

Rashi adds a profound pastoral interpretation. The "many who say 'who will show us good'" are Jews who see the nations prospering and desire material wealth: "There are many Jews who see the wicked in wealth and tranquility, and say, 'Who will show us good,' to be wealthy and achieve desires like these people?" (רבים מישראל יש שרואין רשעים בעושר ובשלוה). David's response is to affirm that the light of God's countenance surpasses all material prosperity. Rashi then concludes: "I do not envy them, for joy has been given into my heart... I am confident that if those who anger Him have such [tranquility], how much more will those who perform His will have it in the future, which is the day of the reception of their reward!" This is a *qal va-ḥomer* (a fortiori argument): if even sinners prosper now, how much more will the righteous prosper in the World to Come.

拉希增添了深刻的牧養詮釋。那些說「誰能指示我們什麼是好的」的「許多人」，是那些看到列國繁榮而渴望物質財富的猶太人：「以色列中有許多人看見惡人享受財富與安寧，便說：『誰能指示我們什麼是好的，好像這些人一樣富有，實現慾望？』」大衛的回答是確認上帝面容的光超越一切物質繁榮。拉希接著總結：「我不嫉妒他們，因為喜樂已放在我心中……我深信，若激怒祂的人尚且享有如此（安寧），那些遵行祂旨意之人在將來——即領受獎賞之日——豈不更加！」這是一個 *qal va-ḥomer*（由輕到重之論證法）：若罪人今世尚且蒙福，義人在來世豈不更加蒙福。

The Midrash Rabbah (Genesis Rabbah 11:2) connects this image of divine light to the *Or ha-Panim* (אוֹר הַפָּנִים), the primordial light of creation that God stored away for the righteous in the World to Come (*or ha-ganuz*). The "light of the countenance" thus carries eschatological overtones: it is not merely present blessing but the anticipation of ultimate redemption.

《創世記大米德拉什》(11:2)將此神聖之光的意象與 אוֹר הַפָּנִים(面容之光)相連結——即上帝為義人儲存在來世的太初創造之光(*or ha-ganuz*,「隱藏之光」)。因此,「面容之光」帶有末世論的弦外之音:它不僅是當下的祝福,更是對終極救贖的預嘗。

Verse 8 (MT v. 8) — The Joy that Surpasses Material Abundance 超越物質豐裕之喜樂

Hebrew (MT):

נָתַתָּה שִׂמְחָה בְלִבִּי מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ

Transliteration: *Natáttah simḥáh ve-libbí; me-'ét deganám ve-tirosham rabbú.*

Translation: "You have given joy into my heart, more than when their grain and their wine abound."「祢使我心中喜樂,勝過他們五穀新酒豐收之時。」

Greek (LXX):

ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου· ἀπὸ καρποῦ σίτου, οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν.

Transliteration: *Édōkas euphrosýnēn eis tèn kardían mou; apò karpoû sítou, oínou kaì elaíou autôn eplēthýnthēsan.*

Translation: "You gave gladness into my heart; from the fruit of their grain and wine and oil they were multiplied."「祢賜喜樂於我心中;他們從五穀、美酒與油的果實而得增多。」

Targum:

יְהַבְתָּא חֶדְוָה בְלִבִּי כַּד דְּגָנְהוֹן וְחַמְרְהוֹן סְגִיאוּ

Translation: "You have placed joy in my heart when their grain and their wine has increased."「祢將喜樂放在我心中,在他們的五穀和美酒增多之時。」

Linguistic and Theological Analysis 語言學與神學分析:

The word שִׂמְחָה (*simḥáh*) denotes not mere happiness but profound, abiding joy—a fullness of heart that arises from communion with God. The comparative particle מֵעֵת (*me-'ét*) establishes an explicit comparison: David's divinely given joy exceeds (מ = "more than") the joy of those whose grain (דָּגָן, *dagán*) and wine (תִּירוֹשׁ, *tirósh*) abound. The use of *tirosh* (new wine, freshly pressed grape juice) rather than *yayin* (fermented wine) may suggest the first-fruits of the harvest—the freshest and most celebrated produce.

「שִׂמְחָה」一詞不僅指單純的快樂，而是深刻且持久的喜樂——源自與上帝相交而生發的心靈豐滿。比較詞 מֵעֵת 建立了明確的對照：大衛由上帝所賜予的喜樂超越（מ =「勝過」）那些五穀（דָּגָן）和新酒（תִּירוֹשׁ）豐收之人的喜樂。此處使用 *tirosh*（新酒、初榨葡萄汁）而非 *yayin*（發酵之酒），可能暗示收穫的初熟之物——最新鮮、最受頌讚的出產。

The LXX adds a third commodity—ἐλαίου (*elaíou*, "oil")—which is absent from the MT. The triad of grain, wine, and oil (σίτου, οἴνου καὶ ἐλαίου) represents the classic Mediterranean economic bounty and echoes Deuteronomy 7:13 and Joel 2:19, where these three together symbolize the fullness of God's material blessing upon the land. The LXX translator has either drawn upon a variant Hebrew Vorlage or has assimilated the verse to the standard biblical triad.

七十士譯本增加了第三種商品——ἐλαίου（「橄欖油」）——此為馬所拉文本所無。五穀、美酒與油（σίτου, οἴνου καὶ ἐλαίου）三者構成經典的地中海經濟豐裕象徵，呼應申命記七章十三節及約珥書二章十九節——在這些經文中，此三者共同象徵上帝對這地物質祝福的豐盛。七十士譯本的譯者可能參考了不同的希伯來底本，或將此節同化為標準的聖經三聯組合。

Verse 9 (MT v. 9) — The Peace of Divine Security 神聖保護中的平安

Hebrew (MT):

בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבָדָד לָבֶטַח תּוֹשִׁיבֵנִי

Transliteration: *Be-shalóm yaḥdáv eshkevá ve-ishán; ki-attáh Adonái levadád lavétaḥ toshivéni.*

Translation: "In peace together I will both lie down and sleep; for You, O LORD, alone cause me to dwell in safety."「我必平安地躺下安睡；因為耶和華啊，唯獨祢使我安然居住。」

Greek (LXX):

ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω, ὅτι σύ, Κύριε, κατὰ μόνας ἐπ᾽ ἐλπίδι κατῴκισάς με.

Transliteration: *En eirḗnȩ̄ epì tò autò koimēthḗsomai kaì hypnṓsō, hóti sý, Kýrie, katà mónas ep' elpídi katǫ́kisás me.*

Translation: "In peace, at once I shall lie down and sleep; for You, O Lord, have caused me to dwell alone in hope."「在平安中，我將立即躺下安睡；因為主啊，祢使我獨自在盼望中安居。」

Targum:

בִּשְׁלָם כַּחֲדָא אֶשְׁכּוּב וְאִידְמַךְ אֲרֵי אַנְתְּ בִלְחוֹדָךְ יְיָ לְרַוְחָא תּוֹתְבִנָנִי

Translation: "In peace I both lay down and sleep, because You alone are the LORD; in security You will make me dwell."「在平安中我躺下安睡，因為唯獨祢是耶和華；在安穩中祢必使我居住。」

Linguistic and Theological Analysis 語言學與神學分析:

This final verse is the theological and spiritual culmination of the entire psalm. The opening phrase בְּשָׁלוֹם (*be-shalóm*) is not merely "in peace" but "in wholeness, in completeness, in well-being"—the full semantic range of שָׁלוֹם, which includes physical safety, spiritual harmony, relational integrity, and cosmic order.

此最後一節是整首詩篇的神學與靈性高峰。開頭的 בְּשָׁלוֹם 不僅是「在平安中」，而是「在完整中、在圓滿中、在福祉中」——涵蓋 שָׁלוֹם 的全部語義範圍，包括身體安全、靈性和諧、關係完整及宇宙秩序。

The word יַחְדָּו (*yaḥdáv*), "together," is theologically loaded. Rashi reads it as David's wish for national unity: "If Israel were in peace together with me (עמי), I would lie down and sleep in confidence, and I would not fear any adversary or enemy" (אם היו ישראל בשלום יחדו עמי הייתי שוכב וישן בטח). For Rashi, the "together" refers not to the simultaneity of lying down and sleeping, but to the unity of David with his people—a king who cannot rest while his nation is divided.

「יַחְדָּו」（「一起」）在神學上意涵深厚。拉希將之解讀為大衛對民族合一的盼望：「若以色列人與我和睦一起（עמי），我便能躺下安睡，不畏懼任何敵人仇敵。」對拉希而言，「一起」並非指躺下與入睡的同時性，而是指大衛與其子民的合一——一位在國族分裂時無法安息的君王。

The LXX's rendering of יַחְדָּו as ἐπὶ τὸ αὐτό (*epì tò autó*, literally "upon the same") has been interpreted to mean "at once, simultaneously"—suggesting that the psalmist's trust in God is so absolute that sleep comes instantaneously, without tossing and turning. This is the sleep of perfect faith.

七十士譯本將 יַחְדָּו 譯為 ἐπὶ τὸ αὐτό（字面意為「在同一處」），被詮釋為「立即、同時」——暗示詩人對上帝的信靠如此絕對，以致入睡毫無遲疑、不需輾轉反側。這是完美信心之安眠。

The phrase לְבָדָד (*levadád*), "alone," is deeply significant. Rashi connects it to Deuteronomy 33:28: "Israel dwells secure and alone (בָּדָד), the fountain of Jacob" (בטח

בדד עין יעקב). This is not the loneliness of isolation but the security of self-sufficiency under divine protection—a solitude that is itself a form of blessing. The Hebrew root ב-ד-ד can denote both "isolation" and "singularity/uniqueness." Israel's "aloneness" among the nations, far from being a vulnerability, is its distinctive glory.

「לְבָדָד」(「獨自」)意義深遠。拉希將之連結到申命記三十三章二十八節:「以色列安然居住;雅各之泉獨自(בָּדָד)在……」這不是孤立的寂寞,而是在神聖保護下自足的安穩——一種本身即為祝福的獨處。希伯來文字根 ב-ד-ד 既可意指「孤立」,也可意指「獨特/唯一」。以色列在列國中的「獨處」,非但不是脆弱之處,反而是其獨特的榮耀。

The LXX introduces a remarkable theological shift: where the MT reads לָבֶטַח (*lavétaḥ*, "in safety/security"), the LXX reads ἐπ᾽ ἐλπίδι (*ep' elpídi*, "in hope"). The Greek translator has transformed the psalmist's present security into an eschatological hope—a confidence not merely in present safety but in future divine fulfillment. This shift from בֶּטַח (security) to ἐλπίς (hope) anticipates the Pauline theology of hope as confident expectation of what is not yet seen (Romans 8:24–25).

七十士譯本引入了一項重大的神學轉變:馬所拉文本讀 לָבֶטַח(「在安穩中」),七十士譯本卻讀 ἐπ᾽ ἐλπίδι(「在盼望中」)。希臘譯者將詩人當下的安穩轉化為末世性的盼望——不僅是對現在安全的信心,更是對未來神聖成就的確信。從 בֶּטַח(安穩)到 ἐλπίς(盼望)的轉變,預示了保羅關於盼望的神學——即對尚未看見之事的確信期待(羅馬書八章二十四至二十五節)。

This verse, as the concluding prayer of the psalm, was incorporated into the liturgy of the Bedtime Shema. The Tosefta (Berakhot 3) and the Geonic responsa establish that verse 9 is to be recited as part of the nighttime devotions, making it one of the last words on a Jew's lips before sleep—an act of ultimate trust in the God who guards Israel and neither slumbers nor sleeps (Psalm 121:4).

此節作為本篇的結尾禱告，被納入睡前聽命篇的禮儀之中。托塞夫塔（Berakhot 3）及迦翁回應集確立第九節應作為夜間靈修的一部分誦讀，使之成為猶太人入睡前嘴唇上的最後話語之一——這是對那位守護以色列、不打盹也不睡覺之上帝（詩篇一百二十一篇四節）的終極信靠行為。

III. Synthesis: Theological Themes 綜合：神學主題

1. The Dialectic of Distress and Spaciousness (צָרָה and רָוַח) 困厄與寬廣之辯證

Throughout the psalm, a fundamental spatial-theological dialectic operates: the movement from narrowness (צַר) to breadth (רָוַח), from constriction to freedom. This is not merely psychological but ontological—it describes the fundamental movement of the soul from exile to redemption, from *galut* to *ge'ulah*. The Midrash Rabbah connects this pattern to the Exodus itself, where Israel passes from the narrow straits of Egyptian bondage into the broad expanse of the Promised Land.

貫穿全篇，一個根本性的空間-神學辯證在運作：從狹窄（צַר）到寬廣（רָוַח）的移動，從壓迫到自由。這不僅是心理性的，更是存有論的——它描述靈魂從流亡到救贖、從 *galut*（放逐）到 *ge'ulah*（救贖）的根本運動。《大米德拉什》將此模式連結到出埃及本身——以色列從埃及奴役的窄狹之地，進入應許之地的遼闊寬廣。

2. The Conquest of the *Yetzer Hara* 征服惡念

As the Talmud (Berakhot 5a) and the Targum demonstrate, Psalm 4 is a primary text for the rabbinic teaching on the struggle between the *yetzer tov* (good inclination) and the *yetzer hara* (evil inclination). The four-stage strategy—incite the good inclination, study Torah, recite Shema, contemplate death—constitutes a comprehensive program of spiritual combat that remains normative in Jewish practice to this day.

如塔木德（Berakhot 5a）及塔古姆所示，詩篇第四篇是拉比關於善念（*yetzer tov*）與惡念（*yetzer hara*）之爭戰教導的核心經文。四階段策略——激發善念、研習妥拉、誦讀聽命篇、默想死亡——構成了一套全面的屬靈爭戰方案，至今仍是猶太實踐中的規範。

3. The Light of the Divine Countenance (אור הַפָּנִים) 神聖面容之光

The image of God's face shining upon His people (v. 7) connects this psalm to the Aaronic Blessing (Numbers 6:24–26), to the primordial light of creation (*or ha-ganuz*), and to the eschatological hope of beholding God face to face. The Midrash Rabbah and the Zohar develop this image extensively as a symbol of the *Shekhinah* (Divine Presence) resting upon Israel.

上帝面容光照其子民的意象（第七節）將本篇與亞倫祝福（民數記六章二十四至二十六節）、太初創造之光（*or ha-ganuz*）及面對面見上帝的末世盼望相連結。《大米德拉什》與《光明書》（Zohar）廣泛發展此意象，作為神聖臨在（*Shekhinah*）安息於以色列之上的象徵。

4. The Theology of Sleep as Trust 安眠作為信靠之神學

The psalm concludes with what may be called a "theology of sleep"—the conviction that the ability to sleep peacefully is itself a sign of faith. The Talmudic and Geonic traditions make this explicit by incorporating the psalm into the Bedtime Shema, teaching that sleep is an act of trust in which one entrusts one's soul to God each night, trusting that it will be returned in the morning. The Mishnah Berakhot (1:1) and the Tosefta establish the halakhic framework for this practice, while the Midrash Tehillim reads the entire psalm as an arc from evening petition (v. 2) to nocturnal peace (v. 9).

本篇以可稱為「安眠神學」的內容作結——確信能平安入睡本身即為信心的標誌。塔木德與迦翁傳統藉由將本篇納入睡前聽命篇的禮儀而明確闡述此理，教導人安眠乃是信靠之行為——每夜將靈魂交託給上帝，信靠祂在清晨歸還。米示拿 Berakhot（1:1）及托塞夫塔建立了此實踐的哈拉卡框架，而《詩篇米德拉什》則將整首詩篇解讀為從晚間祈求（第二節）到夜間平安（第九節）的弧線。

IV. Conclusion 結論

Psalm 4 is a text whose apparent simplicity conceals immense depth. From its superscription—which signals eternal significance through the term לַמְנַצֵּחַ and its varied translations—to its final word תּוֹשִׁיבֵנִי, the psalm maps a complete spiritual journey: from the cry of distress to the spaciousness of divine deliverance; from the accusation of enemies to the declaration of divine election; from the agitation of the soul to the stillness of self-examination; from the inadequacy of material abundance to the joy of the divine countenance; and from the anxiety of night to the peace of perfect trust.

詩篇第四篇是一篇表面簡約卻蘊含無盡深度的經文。從其篇首題記——藉 לַמְנַצֵּחַ 一詞及其多種翻譯暗示永恆意義——到最終的 תּוֹשִׁיבֵנִי，本篇描繪了一段完整的屬靈旅程：從困厄的呼喊到神聖拯救的寬廣；從仇敵的控告到神聖揀選的宣告；從靈魂的激動到自省的安靜；從物質豐裕的不足到神聖面容之喜樂；從夜間的焦慮到完美信靠的安寧。

The three textual witnesses—the Masoretic Hebrew, the Greek Septuagint, and the Aramaic Targum—each illuminate different facets of this spiritual journey. The MT preserves the original poetry in all its ambiguity and compressed power. The LXX opens eschatological and Christological dimensions through its translations of הִפְלָה as ἐθαυμάστωσε, ורְגְזָ as ὀργίζεσθε, and חטַבָלָ as ἐπ᾽ ἐλπίδι. The Targum provides pastoral application, reading every verse through the lens of prayer, repentance, and the struggle against the evil inclination.

三個文本見證——馬所拉希伯來文、希臘文七十士譯本及亞蘭文塔古姆——各自照亮了此靈性旅程的不同面向。馬所拉文本保存了原始詩歌的全部歧義與凝練力量。七十士譯本透過其獨特翻譯——הִפְלָה 為 ἐθαυμάστωσε、ורְגְזָ 為 ὀργίζεσθε、חטַבָלָ 為 ἐπ᾽ ἐλπίδι——開啟了末世論與基督論的維度。塔古姆提供了牧養性的應用，以禱告、悔改及對抗惡念的視角解讀每一節經文。

The rabbinic tradition—spanning the Talmud Bavli (Berakhot 4b–5a), the Midrash Tehillim (Shocher Tov 4), the Targum, the Tosefta, the Geonic Responsa, and the commentaries of Rashi, Ibn Ezra, and Radak—unanimously reads Psalm 4 as a psalm of profound and practical faith. It is the psalm of the faithful soul at nightfall: besieged by enemies, tempted by despair, confronted by the prosperity of the wicked, yet finding in the light of God's countenance a joy that surpasses all earthly abundance, and in the security of God's presence a peace that permits untroubled sleep.

拉比傳統——涵蓋巴比倫塔木德（Berakhot 4b–5a）、《詩篇米德拉什》（Shocher Tov 4）、塔古姆、托塞夫塔、迦翁回應集，以及拉希、伊本·以斯拉和拉大克的註釋——一致將詩篇第四篇解讀為深刻而實際之信心的詩篇。這是信實之靈魂在夜幕降臨時的詩篇：被仇敵圍困、受絕望誘惑、面對惡人的富裕，卻在上帝面容的光中找到超越一切塵世豐盛的喜樂，在上帝臨在的庇護中找到容許安然入睡的平安。

בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן

In peace, together, I lie down and sleep.

在平安中，一同，我躺下安睡。

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Soli Deo Gloria. 唯獨上帝得榮耀。